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thirteen in number, beginning with Bartholomew Ziegenbalg and closing with Samuel H. Kellogg, and to each biographical sketch about twenty-five pages are allotted. The names chosen may fairly be said to include the best-known leaders in Christian education and evangelization in India. The narratives are accurate and dull. One must be immensely interested in missions before the book is opened, if one is to read it without yawning, so unrelieved and monotonous is the style and so trivial are many of the incidents recorded. There is no attempt to supply the background of the particular life under consideration, to set forth clearly its task, to sum up comprehensively its achievement. The reader seeks in vain in these pages for a discriminating adjective or a quotable sentence. These popular books on missions would not be published if there were not a demand for them. Would that the demand might be adequately met by a student who has mastered his subject, who can distinguish large things from small, and can write of the large things in a clear, flowing, picturesque narrative. Mission boards and circles will rise up to call that man blessed, and his name and his praise will be in all the churches.—A. K. PARKER.

The Old Evangel and the New Evangelism. By Charles Aubrey Eaton. (Chicago: Revell, 1901; pp. 162; \$0.75.) The church generally expects a revival. This expectation is reasonable. The need of it is manifest to all. By it the power of the church would be vastly augmented. To secure it believers must be separate from the world, must offer prayer born of faith, believe God's word, have the sympathy that God has for sinners, and believe in the reality of conversion like that wrought in Saul of Tarsus. The author's thought is weighty and clear; his style is simple and direct, though somewhat diffuse. But there are some slight blemishes. He splits most of his infinitives. At times sense seems to be lost in sound. He says that "the truth is a whole, perfect, loving, serving, seeing, personal humanity." Such a sentence lands an ordinary mortal in the fog. Then he speaks of "elemental truths which foundation all human life." This is a brand-new verb too barbarous for civilized English. Moreover, we must gently protest against such teaching as this: "There is no love in business, no love in war, no love in modern pleasure." Often there is not, but Christian love is not incompatible with either. In fittingly warning men against trusting in organization instead of in God, he says: "Don't organize, live." But why not both live and organize? That is what was done in apostolic times, and it is undoubtedly the

dictate of good sense. The author evidently nodded when he wrote: "Jesus Christ was God and man; so is everyone that is born of the Spirit." His discussion is also logically defective. He nowhere gives us an adequate definition of a revival, and in three chapters, under different headings, he dwells on the need of a revival. The recurrence of this thought in such different relations confuses and weakens the discussion of a vastly important subject.—*Spiritual Religion*. A Study of the Relation of Facts to Faith; being the thirty-first *Fernley* Lecture. By John G. Tasker. (London: C. H. Kelly, 1901; pp. x+179; 3s.) This "lecture" is divided into ten chapters, in which the author interrogates the facts of history, physical science, psychology, and experience, that he may ascertain what they suggest and teach concerning spiritual religion. He finds that these facts all tend to verify the fundamental revelations of God in the Scriptures. They confirm the claims that God is a personal spirit, that man is made in His image, that God communes with his children, and that they have access to him through Jesus Christ and in the Holy Spirit. The facts of experience show that men have communion with God, not only in secret worship, and in the church through the aid of its multifarious ministries, but also in the world, by faithfully performing the duties of our callings and by the discharge of our obligations to our fellow-men. In substantiation of his positions the author quotes freely, almost wearisomely, the declarations of celebrated scientists, metaphysicians, and historians of modern times, and shows how they, by the facts which they have brought to light, unwittingly confirm the primal truths of the gospel. The whole discussion is fresh and vigorous. The range of thought is high. The author is fully abreast with the best thinking of our day. His style, however, lacks simplicity and directness, yet the thoughtful Christian reader will find much in these pages to confirm his faith in the primal truths of Christianity.—*The Way of Perfection; and Conceptions of Divine Love*. By Saint Teresa. Translated from the Spanish by John Dalton. (London: Baker, 1901; pp. xxiv+329; 3s. 6d., net.) The author of these treatises is a canonized saint of the Roman Catholic church. She lived and wrought in the sixteenth century, and was prioress of the monastery of St. Joseph's, in Avila, Spain. She and those under her control subjected themselves to the greatest austerities. They ate no flesh, and fasted eight months in a year. At their request she instructed the nuns of the monastery in the duty of prayer, and her instructions constitute *The Way of Perfection*, written in 1563. Most of the work entitled

Conceptions of Divine Love has been lost; of its remaining seven chapters our translator has given us four in English dress. The volume has four appendixes: "The Saint's Advices and Aphorisms for Her Nuns;" "An Account of Her Literary Works," twelve in number; "Some Additional Account of Her Life;" and a "Minute Description of Her Personal Appearance," even to three moles on the left side of her face, "which added greatly to the natural beauty of her countenance." Her writings are full of Mariolatry and saint-worship. Her loftiest ideal of the Christian life is undisturbed contemplation, with manifold mortifications of the flesh. She generally designates God as "His Majesty." The multiplication of the Lutherans seemed to be her special horror, and she had not the shadow of a doubt that they were going straight to hell. But she was an able woman and very devout. She has given us some beautiful and profound thoughts concerning Christian experience. This volume is also a historical witness. It reveals to us the immense progress that has been made in Christian thinking, even in Roman Catholic countries, since the sixteenth century, and the vast distance that lies between this pious Spanish nun of the time of the Reformation and Frances Willard or Clara Barton. The world moves and in the right direction. Still in the writings of Saint Teresa we find some diamonds of truth scattered here and there over a vast field of error.—*The Key of Knowledge*. Sermons. By William G. Rutherford. (New York: Macmillan, 1901; pp. 272; \$1.75.) This volume contains twenty-seven sermons. Its title is the subject of the first sermon. These discourses are short. While the thought unfolded in them is orderly and clear, they have no formal divisions. They are ethical rather than dogmatic. They inculcate the unselfish life of Jesus, and commend the loftiest ideals of conduct. Still the central doctrines of the gospel lie at the foundation of the preacher's conceptions, and, while not directly discussed, have frequent and hearty recognition. The style of the author is clear, but his words are more largely Latin than Saxon. Greater simplicity and directness would have made these sermons still more forceful. And if, in addition to the presentation of high ideals and stimulating the boys of Westminster to struggle for their attainment, the preacher, in a part of his discourses, had set forth what God has done and is now doing to save them from the love and power of sin, he would have done them even a greater service. Nothing touches, subdues, and transforms men like the revelation to them of the love and grace of God. — GALUSHA ANDERSON.